AN
APOLOGY
FOR THE
BRUTE CREATION,
OR
Abuſe of ANIMALS cenſured.

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AN APOLOGY FOR THE BRUTE CREATION, OR Abuſe of ANIMALS cenſured;

In a SERMON on PROVERBS xii. 10.

Preached in the Pariſh Church of *Shiplake*, in *Oxfordſhire*, *October* 18, 1772,

By JAMES GRANGER, Vicar.

Sævitia in Bruta eſt Tirocinium Crudelitatis in Homines.
LE CLERC in PROV. xii. 10.

*** This Diſcourſe is not only intended for ſuch as have the Care of Horſes, and other uſeful Beaſts; but alſo for Children, and thoſe that are concerned in forming their Hearts.

Dedicated to *T. B.* Drayman.

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M DCC LXXIII.

APOLOGY

DEDICATION.

To *T. B.* Drayman.

Neighbour Tom,

HAVING ſeen thee exerciſe the laſh with greater rage, and heard thee ſwear, at the ſame time, more roundly and forcibly than I ever ſaw, or heard, any of thy brethren of the whip in in London, I cannot help thinking that thou haſt the beſt right to this diſcourſe. But I am afraid, Tom, that I ſhall in ſome parts

parts of it, appear to thee to be as great a *Barbarian* as thou ſeemeſt to me a Savage. If thou findeſt any hard words in it, come to my vicarage-houſe, and I will endeavour to explain them to thee in as familiar a language as thou talkeſt to thy horſes. For God's ſake and thy own, have ſome compaſſion on theſe poor beaſts; and eſpecially the fore-horſe of thy team. He is as ſenſible of blows as thou art; and ought not to have been ſo outrageouſly puniſhed for turning aſide into a road to which he was long accuſtomed, when thou waſt faſt aſleep upon thy dray. If thou breakeſt any more whips about him, and repeateſt thy horrid oaths, wiſhing thyſelf "damned "and double damned" if thou art not revenged of him, I ſhall take care that thou be puniſhed by a Juſtice of the Peace, as well as thy own maſter, in this world; and give thee fair warning, that a worſe puniſhment waits for thee in the next; and that damnation will certainly come, according to thy call. I, however, hope better things of thee; and that all thy puniſhment will be in this life. It is not likely that thy ſoul

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when ſeparated from thy body, will ſleep till the day of judgment: According to the doctrine of a very ſenſible man, it may inhabit the fore-horſe of a dray, and ſuffer all the pain that guilt and whip-cord can give. In a word, Tom, I adviſe thee to fall upon thy knees, and aſk God forgiveneſs for thy cruelty and thy oaths; and to be careful for the future not to ſleep upon the road; to drink leſs ale, and no drams; ſo ſhalt thou ſave thy whips and thy horſes, thy body and thy ſoul.

I am, TOM,

Thy Friend and Well-wiſher,

JAMES GRANGER.

SERMON.

PROVERBS xii. 10.

A righteous man regardeth the life of his beast.

BY a "righteous man," in this place, is meant a man of a kind and merciful diſpoſition: in which ſenſe the expreſſion is uſed in the 37th pſalm, and in ſeveral other places of Scripture. Such a man does not confine his good offices to his relations, his friends, his neighbours, and others of his fellow-

creatures, who ſtand in need of his aid: but like his great Creator, he extends his benevolence to the brute creation; to which he thinks himſelf allied, as well as to the higher orders of being, well knowing, that as he can ſay to an angel, *Thou art my brother*; ſo he can ſay to the worm, *Thou art my ſiſter.*——It is ſtrange that beaſts, eſpecially thoſe of the moſt uſeful kind, that do ſo much *for*, and ſuffer ſo much *from* man, have *never*, at leaſt to my knowledge, had an advocate from the pulpit, though they have ſo juſt and urgent a claim to it, and cannot ſpeak for themſelves.

In my following diſcourſe from the text, I ſhall firſt briefly conſider, the character of the righteous, or merciful man; ſuch a merciful man, in particular, whoſe benevolence induces him to regard the life and well-being of his beaſt: Secondly, mention ſome ſtriking inſtances of contrariery to this character: and then conclude with ſome reflections upon the whole.

1. I ſhall briefly conſider the character of the righteous, or merciful man, as pointed out in the text.

When God manifeſted himſelf to Moſes, and his name was ſolemnly proclaimed; he was ſtyled, "The Lord, the Lord "God, *merciful* and gracious." This divine perfection of mercy, like the cloud with which he was inveſted, ſoftened the terrors of his majeſty, and reconciled it to mortal eyes. The mercy of God is indeed his darling attribute; it renders him amiable as well as awful. It invites us to approach him, to look up to him as a friend, a father, and protector, while we reverence him as a being of infinite juſtice and power. This attribute is perpetual; "it endureth for ever;" and is of univerſal extent; "it is over all "his works." Every order of living creatures "wait upon him, that he may *give* "*them their meat in due ſeaſon*," ſays the Pſalmiſt; who ſays in another place, that "*God hath given man the dominion over* "*the works of his hands, and that he*

 "*hath*

" *hath put all things in ſubjection under*
" *his feet; all ſheep and oxen, yea and the*
" *beaſts of the field.*" Thus we ſee that man is the ſubſtitute or vice-roy of the Almighty, with reſpect to the animal creation; but as ſuch, he is accountable to him from whom he receives his power. Many creatures depend upon men for their daily ſubſiſtence and protection; as they themſelves do upon God, whoſe goodneſs ſhould be their pattern. Theſe *lords* act abſurdly and wickedly, if they affect to be the *tyrants* of the creation.

The righteous and merciful man conſiders, that the meaneſt creature was pronounced by the great Creator to be very good; and that if it is in no reſpect hurtful to him, it has an equal right with himſelf to live, and to enjoy the benefits of life: That wantonly to provoke, puniſh, and put to torture, any animal that Providence hath placed under his care, is to betray his truſt, and ſin againſt the great *law* of *humanity*, which comprehends every kind of being that hath the

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ſame acute ſenſe of pain, which he finds in his own frame. Some virtues are ſo cloſely linked together that they are, in almoſt every inſtance, inſeparable. If a man is merciful, we may venture to pronounce him juſt, generous, and charitable: If cruel, we have as great reaſon to believe him unjuſt, ſordid, ſelfiſh, and treacherous.

No prudent man would truſt his common concerns, much leſs his life or fortune, in the hands of a wretch who makes cruelty his ſport, and who enjoys the tortures and agonies of dumb and helpleſs innocence.——The ſtate of *human* life is ſufficiently miſerable at beſt; but that of brutes, which are the ſervants and drudges of man, is ſtill more wretched: ſo that without the *humane* and the *merciful*, who are inclined to bear one another's *burden*, and to lighten that of every ſuffering creature, the world would be ſuch a ſcene as would ſhock every man of tender ſentiments, and make him often wiſh to be out of it. He that is of a gentle and bene-

volent

volent temper, who rejoices with them that rejoice, and weeps with them that weep; who is ever ready to pour balm into the wounds of a friend, or even of an enemy; to throw a cordial into the bitter cup of life, and to ſupport and direct the trembling hand that holds it; whoſe mercy, like that of the deity, extends itſelf to *every living* object of it, is one of the firſt characters upon earth, and the greateſt favourites of heaven. "Bleſſed, ſays our Saviour, are the merciful, for they ſhall obtain mercy."

But I proceed, *ſecondly*, to mention ſome remarkable inſtances of contrariety to this character of the *righteous* or *merciful* man.

Solomon, in the clauſe following the text, has this ſtrong and uncommon expreſſion: "But the tender mercies of the "wicked are cruel."

If the tender *mercies* of the wicked are cruel, what muſt their cruelties be, as

as

they ſtand in oppoſition to their mercies? I, to my great indignation and regret, have often been an eye-witneſs of what they are; and eſpecially in the treatment of the horſe, a gentle, docile, generous, and uſeful beaſt; to which we owe a very great part of the neceſſaries, conveniencies, and ornaments of life; and which contributes, more than any other, to our health, eaſe, and ſecurity. Yet how often is this noble animal, which ſo highly deſerves our friendly care and protection, the victim of youth, wantonneſs, ignorance, ſtupidity, and cruelty? How often is he whipped, ſpurred, battered, and ſtarved to death? What a piteous ſpectacle is his lean hide-bound, ſcarred, and maimed carcaſe, *thus miſerably diſfigured by man*, before he is diſmembered and devoured by dogs?

It hath been obſerved, that there is no country upon the face of the whole earth, that is not totally ſunk in barbariſm, where this beaſt is ſo ill treated, as it is in our own: hence England is proverbially

verbially called, "The Hell of Horſes." Our humanity hath alſo, with great appearance of reaſon, been called in queſtion by foreigners, on account of our barbarous cuſtoms of baiting and worrying animals, and eſpecially that cruel and infamous ſport ſtill practiſed among us on Shrove-Tueſday. But this character of cruelty, which is hardly to be equalled among ſavages, and with which the nation hath been branded, is only applicable to the moſt ſtupid, ignorant, and uncivilized part of our countrymen. Thoſe of higher rank and knowledge are far more humane and benevolent than thoſe that endeavour to fix ſo ignominious a reproach upon the whole body of the people. It highly concerns us, and we ſhould therefore do our utmoſt to get clear of this diſgrace; leſt we be thought more brutal than the wretched ſubjects of our cruelty.

I make no queſtion but many think that beaſts of the gentle, docile, and generous kind, ſhould be treated with harſh-

neſs

neſs and ſeverity; when our manage-ment of them ſhould be juſt the contrary. It is gentleneſs that ſubdues the obſtinacy of the mule, and trains the horſe to the buſineſs of peace or war. Rough and injudicious correction, as we often ſee in the management of children, ſerves only to confirm their perverſeneſs, and harden their hearts.

I think myſelf alſo obliged to ſay ſome-thing of the dog, the ſervant, the compa-nion, and the friend of man. He defends his property, contributes to his diverſion, and helps to ſupply his table; is grateful for the ſmalleſt favour beſtowed upon him, and is ever ready to protect and fight for the tyrant who abuſes him, and to lick the hand that in peeviſhneſs or wanton-neſs corrects him. I have always been inclined to ſuſpect the good-nature of thoſe who have a diſlike to this friendly and faithful creature, which, of all other beaſts, has the ſtrongeſt claim to our care and kindneſs. Yet how often is he taught to be fierce and cruel, *which is*

foreign from his nature, by his inhuman maſter: how often is he kept ſhort of food, expoſed to intolerable hardſhips, and the moſt painful death, by him whom Providence deſigned for his feeder and protector?

It is obvious to obſerve here, that many poor animals have been ſacrificed, with horrid circumſtances of cruelty, to flatter the pride, to pleaſe the palate, and pamper the bloated body of a ſingle epicure; who, without one virtue of his own, exacts homage from his fellow-creatures for the wealth and pomp which was acquired by the frugality and induſtry of his anceſtors. Such a man as this, though the multitude bare the head, and bow the knee to him, is, in reality, a contemptible character. The humane and the charitable, in a much humbler ſtation are, in the eye of reaſon, far his ſuperiors, and have a much higher reliſh of pleaſure; I mean that which attends generous and

tender

tender ſentiments, and the *much higher luxury of doing good.*

It has been a very ſerious queſtion with ſome well-meaning and conſcientious perſons, whether we have a right to deſtroy ſo many creatures as we daily do, for our neceſſity, conveniency, or ſport. This is very eaſily anſwered. All inferior creatures were, by the creator, ſubjected to the dominion of man: And it is certain, that if he does not exerciſe this power, in taking away their lives, upon many occaſions, that we ſhould be over-run by them; and it would be impoſſible for us to ſubſiſt: So that we are compelled to deſtroy them by the great law of neceſſity. But when we deſtroy them, let us remember to do it by the moſt expeditious, and the leaſt painful means in our power; and not give into ſuch ſavage ſports, as tend to the deſtruction of poor innocent animals, *without any advantage to ourſelves.*

The Almighty hath implanted the fear and the dread of man in the creatures, for wiſe and good purpoſes; and eſpecially for their preſervation. Let us not then defeat the deſign of his good providence; and idly purſue, and earneſtly deſtroy a timorous, weak, and helpleſs animal, which can do us no harm, by an act that, perhaps, may be attended with the deſtruction of ſeveral others of the ſame kind. That God intended the preſervation of the meaneſt of his creatures, when they are not hurtful to man, is evident from this precept in *Deuteronomy*: "If thou find a bird's-neſt in the way, thou ſhalt not take the dam with the young: but thou ſhalt, in any wiſe, let the dam go; that it may be well with thee, and that thou may'ſt prolong thy days."

I come now to make ſome reflections upon what hath been ſaid:

That mankind hath a right to deſtroy animals, on many occaſions, is evident from

from what I have already obſerved; and it is further evident, from the greater kinds being permitted to kill the leſs for their neceſſary ſupport. But to make a waſte of any of the works of God's creation, and to deprive the meaneſt inſect of life, without a good reaſon for ſo doing, is certainly criminal. By ſuch an act, a man deſtroys, what neither he, nor all the united powers of the world can ever repair; and it may be attended with worſe conſequences than he can imagine. If ſuperior beings had the ſame power over us, that we have over brutes, what miſery might not one of them occaſion to a whole nation, by deſtroying ſuch an inſect as a miniſter of ſtate may appear to be in his eyes? If a child diſmembers a bee, or an ant, he may, for any thing we know to the contrary, diſtreſs a whole common-wealth. — Great attention ſhould be paid to the early habits of children; and they ſhould be commended or corrected, according as they act well or ill, in the inſtance

before

before us. Cruelty, like other vices, ſteals upon human nature by ſlow and imperceptible degrees. The practice of the child corrupts the principles, and hardens the heart of the man; and what is begun in wantonneſs, may end in murder. Domitian, one of the weakeſt men, and worſt tyrants that ever the world was curſed with, began with killing flies, before he made ſuch a havock of his own ſpecies, at the head of the Roman Empire.——If the uncorrupted youth, with that warmth and benevolence of heart which is natural to him, could foreſee how he might, by degrees, be enſnared and hardened by vice; and by what ſteps he might become a monſter of cruelty, he muſt be terrified at himſelf. *——— When Elijah burſt into tears at the horrid

* This is admirably exemplified in "The four ſtages of cruelty" a ſet of prints deſigned and engraved by Mr. Hogarth.

proſpect of the miſeries that were to befall the Iſraelites, by the cruelty of Hazael, he ſaid unto that prophet, "Why "weepeth my lord?" and Elijah anſwered, "becauſe I know the evil that "thou wilt do unto the children of Iſrael. "Their ſtrong holds wilt thou ſet on fire, "and their young men will thou ſlay with "the ſword; and wilt daſh their children, "and rip up their women with child." Hazael was greatly ſhocked at this prediction, and cried out with amazement; "But "what! Is thy ſervant a dog, that he "ſhould do this great thing?" But this prophecy was fulfilled; and Hazael, when king of Syria, brought ſuch deſtruction upon the Iſraelites, that he is ſaid to have "made them like the duſt by "threſhing."

Thus we ſee by what degrees the human heart may be totally changed; and how man, naturally kind and compaſſionate,

ate, may become more brutal than the beaſts themſelves.

To conclude: Let us be careful to preſerve the honeſt inſtinct and tender feelings of our nature. Let us alſo imitate the extenſive care and benevolence of the Divine Providence, that Providence without which not a ſparrow falleth to the ground; by ſhewing our kindneſs to every living creature under our eye, and beneath our roof; particularly to thoſe beaſts to whoſe labour we owe ſo much in cultivating the earth: And may we treat our poor ſervants and labourers in theſe times of dearth and ſcarcity, and eſpecially when they are advanced in years, and worn out with drudgery, with ſtill greater kindneſs than we treat our dogs and horſes.

May the cruel and unrelenting wretch, whatever ſpecies of God's creatures be the

the ſubjects of his cruelty, believe and tremble at the words of the apoſtle: "He ſhall have judgment without mercy, "who hath ſhewed no mercy."

Now to God, &c.

POSTSCRIPT.

THE foregoing diſcourſe gave almoſt univerſal diſguſt to two conſiderable congregations. The mention of dogs and horſes, was cenſured as a proſtitution of the dignity of the pulpit, and conſidered as a proof of the Author's growing inſanity. It was written in great haſte, of which, indeed, it carries the marks; but it was dictated by his heart, and is publiſhed as it fell from his pen.

It

POSTSCRIPT.

It is, with great humility, submitted to the judgment and candour of the public; and particularly, to the cool consideration of those who were pleased to censure it, and by whose disapprobation, without any premeditated design of the Author, it now sees the light.

FINIS.